

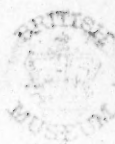
THE <sup>2</sup>  
RECEPTION  
OF THE  
PALATINES  
K VINDICATED:  
IN A  
Fifth LETTER  
TO A  
TORY Member.

*Tros Tyrinusq; mihi nullo discrimine  
agetur, Virg. —*

LONDON:

Printed and Sold by the Booksellers of London  
and Westminster, 1711.

(Price Six Pence.)



---

THE  
LATE MINISTRY  
VINDICATED, &c.

S I R,

**N**O Objection of any Weight, as yet appearing against what I have advanc'd in my former Letters, and taking your Silence upon this occasion, for a tacit acknowledgment of my Assertions being true, I begin to flatter my self, that you, with all the impartial World, acquiesce to the main Points in debate. This confidence naturally leads me to try the force of another Popular Mistake; and I shall with equal Freedom give you my Sentiments upon that Head, presuming upon the same Candor, you shew'd to my former Essays in behalf of the *Late Ministry*.

'Tis, indeed, matter of Grief and Wonder to reflect, that the Ill Nature and Violence of Parties, should so far intoxicate Men's Minds, as in many Cases, to confound the distinct Notions of *Good and Evil, Right and Wrong, Publick-Spirit and Private-Interest*: And thus we often see the *best Patriots Branded and Vilify'd*, for those *very Counsels*, that ought to recommend them to the *Esteem and Veneration* of their Country-

Men. Many late Instances of this wild Humour might be produc'd : But I shall, at present, only take notice of the Clamour which has been rais'd against the bringing the poor Palatines into this Kingdom ; and which, with no small Industry, has, by Factionous Libellers, been improved to the Aspersing of the Late Ministry.

It is a Fundamental Maxim in Sound Politics, that the Greatness, Wealth, and Strength, of a Country, consist in the Number of its Inhabitants : Pursuant to which all wise States and Republicks, not only in their Infancy and First Settlement, but even when arrived at Full Growth, and Firm Establishment, have from time to time, invited and encouraged Foreigners to settle amongst them, and incorporate with the Natives, which, in the end, never fails to increase the Riches of both.

The Wholesomeness of this Maxim is abundantly illustrated and justified by the Practise of that Wise Commonwealth of the United Provinces, who owe to it their present astonishing Grandeur and Power ; and no less visibly by the Example of the present King of Prussia, who by the great Encouragement he has given to the French Refugees, has vastly increased his own Revenues, and improved the Estates of his Natural-born Subjects.

It may, indeed, be observed to the Immortal Honour and Praise both of the King of Prussia, (or his Father the late Elector of Brandenburg, of ever pious Memory) and of the States-General, that the generous Relief and Protection they at



first granted to the distressed *French* Refugees, was intirely owing to a Christian Commiseration of the Calamitous State of their persecuted Brethren : But tho' the *Political Maxim* before-mentioned was not the Motive, yet, the Natural Consequences of it were, certainly, the *Reward* of their great Charity towards the *French* Exiles.

Several other Instances might be brought in of States and Kingdoms giving Encouragement to Strangers to bring their Labour and Industry amongst them ; particularly to the Professors of the same Religion, when, by any Calamity, driven out of their Native Country : But because *Domestick Examples* carry a far greater Force and Conviction than *Foreign*, I shall briefly relate what has been done by our Ancestors upon the like Emergencies.

It was the Wisdom and Honour of our First Reformers to espouse the common Cause of Religion, and upon all fair Opportunities to assist the Foreign Protestants ; more especially to entertain and support them, whenever they fled hither for Refuge and Protection. This was a distinguishing Principle of Piety and Charity in the Reign of King *Edward VI.* and adorned the other early Virtues of that Religious Prince. This called over many Protestant Divines from every part of *Europe*, and preferr'd them to the Honour of Publick Professors in our Two Universities, such as *Peter Martyr*, *Paulus Fagius*, *Martin Bucer*, with many other eminent Strangers, supported by Royal Pensions, or entertained in Noble Families, to joyn and carry on the great Work

Work of repairing the Ruins of Learning and Religion : And the Royal Bounty was also extended to many of the Writers and Confessors of the True Religion abroad. This Publick Spirit animated the young King, and his *Wise Ministry*, to propose a general Synod of all Protestant Divines to be in *England*, as the Center of the Reformation ; and to consult and agree upon some one *Common Confession*, and Harmony of Faith and Doctrine. This great Design was projected by Archbishop *Cranmer*, and, with Advice of the Council, was by him communicated to the King, who was very ready to grant his Allowance and Protection. After which, the Arch-bishop did, by express Letters, impart it to the chief Professors and Divines abroad, particularly to *Melancthon*, *Bullinger*, and *Calvin* ; and urged the necessity of it, to check and countermine the then sitting Council of *Trent* ; that an *Unity in the Truth* might most effectually break the *Combination in Falsity and Errors*. They returned Answers highly approving the Design, and objecting only the Difficulties of putting it in Execution. For, the State of the Reformed Churches was then too turbulent, and the Condition of their Pastors too uncertain to admit of any such Assembly ; they could only wish it, and pray for a better season for it ; wherein they would decline no Trouble or Hazard to their own Persons. One of them declaring, he would pass over Four Seas to be a happy Instrument in such a glorious work. And indeed if this great Attempt could have

have been then crown'd with Success, those unhappy Divisions had been prevented, which have been since so fatal to the Progress of the Reformation ; and the Church of *England* had been the Center of that *Unity and Glory*.

The Condition of Times, and Persons, being then so unhappy, that no General Alliance could be form'd for the Peace and Interest of the Reformation, the most that could be done here, was to receive all Distressed Protestants, who came over in great Numbers, to seek for the choicest Blessings upon Earth, *Liberty and Safety*. And without nicely examining into the Reasons of abandoning their Native Countries, they were received here with all possible tenderness, and compassion, and put into the Methods of Life, that were most agreeable to them, so that in a little time, *England* had the Honour to be called the *Harbour of Strangers*, (a) and the *Sanctuary of Christ and his Gospel*.  
(a) Gualteri Prefat. in l' Epist. D. Pauli ad Corinth.

It was wonderful to see a sudden Conflux of Strangers from every part of *Europe*, *Germans*, *Helvetians*, (or *Switzers*) *Walloons*, *French*, *Spaniards*, *Italians*, *Polonians*, *Scots*, and all Nations. And tho' the Common People had a Prejudice, and, as it were, a Natural Aversion to them, and the Merchants had some jealousy of their Manufactures, and Trades, and the *Popish* Party had a more inveterate Grudge against them ; yet the Wisdom of the Government, and the Zeal of well affected People, did conquer all the Difficulties

culties of protecting them, and providing for them : The Duty of it being often urg'd upon the true Principles of Conscience and Honour, particularly by good Old Bishop *Latimer*, who press'd it upon the King and Court, telling them, how much it would tend to the bringing down God's Blessing on the Realm to receive the poor Exiles. For the Realm should prosper in receiving of them.

(b) *Latimer's* 3d Sermon before the King, Anno 1549. *He that receiveth you receiveth me*, saith Christ. It shall be for the King's Honour to receive them and keep them. (b)

They were allowed to form themselves into distinct Congregations, and to have their own Pastors, and the Rites of Religion, that were most familiar to them, till by degrees they should become capable of understanding our Way of Worship, and of their own accord fall into it. For they were so well inclined to *Episcopal Government*, that they seem all to have submitted to one chief Superintendent, *John a Lasco*, a Noble *Polonian*. Nor did they object against the use of our Reform'd Liturgy ; on the contrary, great pains was taken by a Learned *Frenchman*, a Doctor in Divinity, in Translating the *Book of Common-Prayer*, and *Administration of the Sacraments into the French Tongue* ; recommended by Sir *Hugh Pawlet*, and revised by my Lord Chancellor. And to encourage the Publications of it, Archbishop *Cranmer* wrote to Mr. Secretary *Cecil*, to obtain a Patent from the King for the sole Property of the Impression. And indeed the Arch-bishop was so ready



to do all manner of good Offices for the poor Strangers, that *Gualter*, an excellent Divine of *Zurich*, who had tasted of his Hospitality and Bounty, stiled him on this account; *The Immortal* (c) *Glory of England*. (c) See Strype's Mem. Cranmer. p. 448.

The chief Congregation of the Foreign Protestants was that of the *Dutch*; or *Low Germans*, under the immediate care of *John a Lasco*, who first obtained an Order \* of Council, appoint- \* June 29. ing that the *Germans* should have the *Austin-Fryars* for their Church. There was another Protestant Congregation of *Saxons*, and other *High-Germans* within the City of *London*; and the *Italian Merchants*, who had forsaken the Corruptions of the Church of *Rome*, gather'd themselves likewise into a settled Congregation, under the Protection and Countenance of the Archbishop, and Secretary *Cecil*. And the Church of *Walloons*, or Protestant Refugees, from some parts of *Flanders*, was settled among the Ruins of the Abbey of *Glastenbury*, under the immediate care of the Lord Protector, Duke of *Somerset*. And another Congregation of *French Protestants* found Refuge and Liberty in the City of *London*; and their chief Pastor *Rodolph Cavalier*, was afterwards made *Hebrew Professor* in *Cambridge*, to whom the King now granted the Priviledge of being made a Free Denizen, and to have the Gift of the next Prebend (d) that should (d) Strype's Annals of Q. Eliz. p. 530.  
B become

become vacant in the Cathedral Church of *Canterbury*.

Such was the Charity and Glory of King *Edward's* Reign, which wanted nothing but a longer Period, to have made him the Royal Patron and Protector of the Reformation, and set him always at the Head of the Protestant Interest in *Europe*.

When Queen *Mary* succeeded, Bigotry and Cruelty soon drove away the Foreign Protestants, and made them, once more, worse than Exiles in their own Country. As soon as it was resolv'd to restore *Papery* in this Kingdom, one of the First Proclamations was, To command all Strangers and Foreigners to avoid the Realm within Twenty-Four Days, upon pain of most grievous punishment, chiefly because of the innumerable Heresies, which divers of the same, being Hereticks, have Preach'd and Taught within Her Highness's said Realm. And the Church of *Austin-Fryers*, where the Dutch Congregation had Assembled, was shut up, till an Order of Council was made for committing that Church to the Lord Treasurer, that Publick Mass might be used in it, Aug. 27. 1554.

It was with great difficulty that several of the Foreign Divines got away: their Return was properly a Flight, with Dangers and Terrors pursuing them, particularly *Peter Martyr*. But  
out

out of the Evil came this Good, that very many of our *English* Protestants being now driven into other Countries, met again with those Foreign Brethren whom they had relieved in *England*, and had their recompence in like kind, and so confirmed that mutual Friendship, and improv'd that affectionate correspondence, that was of great Credit and Service to the Reformation.

Upon the Accession of Queen *Elizabeth* to the Throne, an infinite Joy appear'd, not only in the surviving Sufferers at home, and the poor Exiles abroad, but even in the whole Body of the Foreign Protestants, who justly thought that God had rais'd her up to be the *Defender* of the Common Faith. One of the First Acts of Reformation in Her Auspicious Reign, was to repair the Injuries done to Foreign Protestants by the late *Popish* Government, and as far as could be, to blot out the Indignities put upon the dead Bodies of *Bucer*, *Fagius*, and *Peter Martyr's* Wife; and another early Care was to call back the eminent Professors, who had fled away from the late Persecution; which likewise, encouraged the Return of Foreign Merchants, and Trading People. The *Dutch* and *Germans*, who had enjoyed the Church in *Austin-Fryers*, had the same restored to them, by virtue of a Letter the Queen wrote to the Lord-Mayor of *London*, dated *February*, in the Second Year of Her Reign, which

(e) *Hist. of  
Troub. and  
Tryal of A. B.  
Laud. Fol.  
Lond. 1695.  
p. 166.*

Archbishop *Laud* recover'd, and for his own Vindication, inserted in the Account of his (e) Tryal.

By this Gracious Letter it appears, that the Queen would not impole upon them a Service in an unknown Tongue, yet would have them rather conform to the *English* Liturgy, and live in Obedience to the *Diocesan Bishop*; to which they were all willingly dispos'd: for tho' in King *Edward's* time, when they were greater Strangers, they were allowed to have a Noble Foreigner to be their Superintendent; yet now being better acquainted with the *English* Worship and Discipline, they chose *D. Grindall*, Bishop of *London*, to preside over (f) them, who did shew himself on all Occasions a true Patron to them, and concerned himself tenderly in their Affairs, and to whose Authority they submitted with due Reverence, when his Lordship decided their greatest Controversies, and even excommunicated one of their chief Teachers.

(f) *Sirype's  
Ann. Eliz.  
p. 119.*

And yet for a more strict Unity and Order among themselves, they had a private Exercise of their own Discipline, to which they had been used in their own Country; and if any Members created any Faction or Separation from the Body, they complain'd to the Queen as supream Head of the Church, and being referr'd to her Ecclesiastical Commissioners, they were by them supported



ted in all their just Rights and Customs.

There was another *Dutch Church* at *Maidston* in *Kent*; the *French* Protestants had likewise their Church restor'd in *London*; and there was likewise a *Spanish Church* of Protestants now gather'd in *London*.

It would be tedious to mention the Foundation and Progress of several other *French* and *Walloon Colonies* and Churches in *Canterbury*, *Norwich*, *Sandwich*, *Colchester*, *Southampton*, &c. where Manufactures and Commerce were so well improved by them, that they enriched their Places of Habitation, and were beneficial to the whole Kingdom; for which Reasons of *Policy and Interest*, as well as of *Conscience and Honour*, these Foreigners were made easie in *Liberties and Priviledges*, and free Exercise of Religion; and if they met with any Molestation, they found Countenance and Favour from the Queen, and her Honourable Council. Two several Writers (g) have cited Letters from the Council-Board to the Strangers Church in *London*, Anno 1573. allowing them to differ in some External Rites and Ceremonies, while they agreed with us in the same Faith and Worship of God alone. And another order of Council, Dated June 29. 1574. for the Protection of those Strangers, who should

(g) Relation of Troubles of Foreign Churches in Kent, 4to, p. 17. Prynne's Hist. of the Trial of A. B. Laud, Fol. p. 396.

join

join themselves to the said Foreign Churches.

This Royal Piety and Wisdom, in Harboursing of the Foreign Protestants, made the Queen reign more in the Hearts of Her own Faithful People ; and was commended by all Persons, who either understood the Strength of a Kingdom, or laid to heart the Common Interest of the Reformation. Indeed, the *PAPISTS* and their Adherents, who turn'd their Eyes and Hopes upon a *POPISH SUCCESSOR*, *Mary* Queen of *Scots*, They were profess'd Enemies to this Publick Charity ; They fomented all the *Prejudice* and *Clamour* that could be possibly rais'd against it ; and artfully fill'd the Mouths of Common People with *Murmurs* and *Curses* against the *New Strangers* come among them, as they pretended, *to take away their Work*, and to eat up their Bread : Nay, the Pope himself could not forbear to object this to Queen *Elizabeth*, in his wicked Bull, for Absolving Her Subjects of Allegiance to Her. He made it a matter of Crime and Accusation, ' That all the worst of *Hereticks*, ' from every Part of the World, fled ' hither to this pretended Queen, and ' here found Refuge and Protection ; meaning the poor Exiles of *Flanders*, *Germany*, and other Countries, whose Pains and Losses, and various Oppres-

sions,

fions, brought them hither to enjoy all  
 they had left, their *Consciences* and  
 their *Lives*. The great Bishop Jewel,  
 who out of Indignation and Zeal pub-  
 lished \* a *View of this seditious Bull*, \* See Bishop  
 made a proper Answer to this Papal Jewel's Works  
 Slander, " That indeed, many poor Pol. 1609. p.  
 " Sufferers were fled hither, yet not 17.  
 " for Adultery, or Theft, or Trea-  
 " son, but for the Profession of the  
 " Gospel. Is it not lawful (says he) for  
 " the Queen to receive Strangers without  
 " the Pope's Warrant?— It pleas'd  
 " God to cast them on Land, the  
 " Queen, out of Her Gracious Pity,  
 " hath granted them Harbour. Is it  
 " become so heinous a Thing, to shew  
 " Mercy? God willed the Children  
 " of *Israel* to love the Strangers, be-  
 " cause they were Strangers in the  
 " Land of *Egypt*. But what is the  
 " number of such, who have come  
 " in unto us? Are they Three or  
 " Four Thousand? Thanks be to God  
 " this Realm is able to receive them,  
 " if the Number be greater. You  
 " may remember what other Stran-  
 " ges arriv'd within these Parts not  
 " long since, (*Spanish Papists* with King  
 " *Philip*): These are few, they were ma-  
 " ny. These are Poor and Miserable,  
 " they were Lofty and Proud. These  
 " are Naked, they were Arm'd. These  
 " are spoil'd by others, they came to  
 " spoil us. These are driven from  
 " their Country, they came to drive  
 " us

“ us from our Country. These came  
 “ to save their Lives. The Differe-  
 “ nce is great between these Stran-  
 “ gers, &c.

Such was the Spirit of our *Best Prelates*, and *Truest Patriots*, to plead for the *Strangers*, and to vindicate the *QUEEN*, and Her Government, from the Aspersions cast upon them on that Account by the Pope and his Accomplices, who were at that time for depriving the Queen, and bringing in a *POPISH SUCCESSOR*.

It must be observ'd, That in this Happy Reign there was not always an equal Plenty, and Cheapness of *Provisions* : Some few Years were distinguish'd by great *Scarcity and Want* : And then it was somewhat natural, for the Poorer People to complain, *That the Multitude of Foreigners made the Markets continually rising, and would soon, as it were, devour the Land*. Nay the *Papists* had the Art of insinuating, “ That whatever look'd like a publick  
 “ Calamity, was no less than a Judgment upon the Nation for neglecting  
 “ their own Poor, and preferring Strangers. So that Decay of Trade, want  
 of Money, Scarcity of Provisions, or any other sensible Evil, was presently imputed to the Reception of Foreigners; as of old, every plague, or Common Suffering, was by the *Heathen Priests* ascribed



ascribed to the *Toleration of poor Christians*. Whereas they, who took a nearer view of the Dispensations of Providence did find, that the Royal Bounty, and Publick Charity, extended to the Protestant Exiles, had prevailed with God to prosper this Land, and to bless its Victuals with increase.

This was so remarkable, that a worthy Prelate could not but communicate this common Observation to his Learn'd Friends abroad, as a good Historian, has thus reported, under the Year 1568, 10. *Eliz.* " This Year, \* *Flesh, Fish,* \* *Styve's Annals Eliz.*  
 " *Wheat, and other Provisions, bore a* *p. 520.*  
 " *very cheap Price ; and that which*  
 " *gave a greater Remark to this favourable Providence of God to the Nation,*  
 " *was that this happen'd contrary to all*  
 " *Men's Expectations. For all had*  
 " *fear'd, but a little before, a great*  
 " *Dearth. This was esteem'd such considerable News in England, that Park-*  
 " *hurst, Bishop of Norwich, in his correspondence with the Divines of Hel-*  
 " *vetia, wrote it to Gualter, his Friend,*  
 " *one of the chief Ministers of Zurich,*  
 " *and added, that he was perswaded,*  
 " *and so were others, that this Blessing*  
 " *from God happened by reason of the*  
 " *Godly Exiles, who were hither fled*  
 " *for their Religion, and here kindly*  
 " *harboured ; whereby in their Strait*  
 " *circumstances they might provide at*

“ a cheaper Rate for themselves and  
 “ their Families.

There was indeed one mischief, that it was not possible for the Wisdom of the Government altogether to prevent, and was hard to cure: That was, that *among these Protestant Refugees, some Papists came over with them, or crept in among them*; and when discover'd, brought an *Aspersión* upon the Charity, and created a *Suspicion* of some ill Designs.

This was a *matter of Complaint made to our Ministers of State*, by some of the Foreign Preachers here, that certain of their People went secretly to Mass, &c. This was a Project of *Pope Pius IV.* laid to weaken the Protestant Interest in *England*, by breaking the Union of the Established Church.

In the very second Year of the Queen, this Pope dispenced with several of the most Active *Priests* and *Jesuits*, to go over, and Converse and Preach among the *English*, and under the appearance of Protestant Brethren, to teach some New and Wild Doctrines, to Confound and Divide the Common People, and so multiply Sects and Parties in Religion, till it would bear the better Argument to call them back to the Unity of the Church of *Rome*. Upon these Indulgences several of the *English Popish* Clergy,

lately

lately fled from *England* upon the change of Religion, joined with other Foreign Clergy, and came into *England* to distract the Common Peoples Heads with new found Opinions and Fancies in Religion, and all against the *Liturgy establish'd*. One of these Impostors, being found with Treasonable Papers, was Hanged at *York*, and was so harden'd, that when he went upon the Ladder, he laughed in the Bishop of *York's* Face, telling him, *That those Converts, which he had drawn unto him, would hate the Churches Liturgy, as much as his Grace did Rome.*

To carry on this Plot, the next Pope *Pius V.* set forth a Bull to confound the *Hereticks*, by sowing discord among them; and directly pointed toward *England*. And to make this Project more effectual, the Pope sent over a private Agent to live here under the Colour of an *Italian Merchant*, Mr. *Ridolpho*, whose Business was to discontent and divide the People, and excite the Papists against the Queen, which he did effectually, and prevail'd also with some of the Protestants to do the like; some, out of private Resentments, and others affecting Innovation. All that a wise Government could do in this case, was to enquire, and use all proper means to discover the Papists, who thus conceal'd themselves among the Foreign Protestants, and to put the Marks of Distinction

C 2

upon

upon them, by ordering them to depart the Realm, and upon pain of other Proceedings against them : That it might appear to the World, we did not encourage a Croud of all manner of Strangers who would thrust themselves upon us, but only were well inclined to protect and assist the Protestant Refugees, who fled hither upon the Common Cause of Conscience and Reform'd Religion.

The same Spirit of Love and Zeal for the Protestant cause, mov'd the Queen to support the professors of it in all other Countries, and like a common Mother of the Reform'd Churches upon any of their Persecutions, Oppressions, or other Exigencies, to receive their Complaints, and to give them the Comfort of all possible Aid and Protection. The chief \* Writer of Her Life and Reign, resolves the choice of Her Motto, *S E M P E R E A D E M*, into this Noble Resolution of steadily adhering to the Reformation, and constantly espousing the Interests of it.

\* Camden  
Eliz. Sub.  
Anno 1559.

The nearest Objects of Her Royal Pity and Bounty were the poor Protestants in *France*, who under miserable Insults made upon them by the *Guisan* Party, applied to Her as a Defender and Deliverer. The Queen took them under Her immediate protection, and made a Contract with the chief



chief Patriots among them, to support them with Men and Money. Such was the Council of Her wise Ministers, and especially, of Mr. Secretary Cecil, who thus entred it in his own Diary (b); *The Queen's Majesty* took into Her Protection the French King's Subjects, the Protestants in Normandy, being oppress'd by the Tyranny of the House of Guise, and publish'd a Declaration in Print, Sept. 27. 1562.

(b) Cecil's Diary, MS. Penes D. Rob. HARLEY. Armig. 33. Ch. 9.

Soon after, Mr Secretary Cecil, sent over Instructions to Sir Thomas Smith, Ambassador in France, to maintain the Reasons lately publish'd by Her Majesty in justification of Her doings in that Kingdom, in Aiding the Protestants against the *Guisian* Faction. The Queen did also justify these Proceedings to the King of Spain, who had expostulated\* about it; and by Her Envoys, was importunate with the Protestant Princes of Germany, to relieve the Prince of Conde, at the Head of the Protestants of France, and so to support the Common Interest of the Reformed Churches: Which pleased the Hearts of Her Majesty's Good People, and rais'd them into the better Frame of Devotion, for Solemn Fasting and Prayers, to bring down God's Blessing on so good a Work.

\* Camden's Ann. 1563.

Moreover, this Noble Attempt of  
set-

upon them, by ordering them to depart the Realm, and upon pain of other Proceedings against them : That it might appear to the World, we did not encourage a Croud of all manner of Strangers who would thrust themselves upon us, but only were well inclined to protect and assist the Protestant Refugees, who fled hither upon the Common Cause of Conscience and Reform'd Religion.

The same Spirit of Love and Zeal for the Protestant cause, mov'd the Queen to support the professors of it in all other Countries, and like a common Mother of the Reform'd Churches upon any of their Persecutions, Oppressions, or other Exigencies, to receive their Complaints, and to give them the Comfort of all possible Aid and Protection. The chief \* Writer of Her Life and Reign, resolves the choice of Her Motto, *S E M P E R E A D E M*, into this Noble Resolution of steadily adhering to the Reformation, and constantly espousing the Interests of it.

\* Camden  
Eliz. Sub.  
Anno 1555.

The nearest Objects of Her Royal Pity and Bounty were the poor Protestants in France, who under miserable Insults made upon them by the Guisan Party, applied to Her as a Defender and Deliverer. The Queen took them under Her immediate protection, and made a Contract with the chief

chief Patriots among them, to support them with Men and Money. Such was the Council of Her wife Ministers, and especially, of Mr. Secretary Cecil, who thus entered it in his own Diary (b); *The Queen's Majesty* (b) Cecil's took into Her Protection the French King's Diary, MS. Subjects, the Protestants in Normandy, Penes D. Rob. HARLEY. being oppress'd by the Tyranny of the Armig. 33. House of Guise, and publish'd a Declaration in Print, Sept. 27. 1562. Ch. 9.

Soon after, Mr Secretary Cecil, sent over Instructions to Sir Thomas Smith, Ambassador in France, to maintain the Reasons lately publish'd by Her Majesty in justification of Her doings in that Kingdom, in Aiding the Protestants against the *Guisian* Faction. The Queen did also justify these Proceedings to the King of Spain, who had expostulated\* about it; and by Her Envoy, was importunate with the Protestant Princes of Germany, to relieve the Prince of Conde, at the Head of the Protestants of France, and so to support the Common Interest of the Reformed Churches: Which pleased the Hearts of Her Majesty's Good People, and rais'd them into the better Frame of Devotion, for Solemn Fasting and Prayers, to bring down God's Blessing on so good a Work.

\* Camden's Ann. 1563.

Moreover, this Noble Attempt of  
set-

setting the Protestant Interest upon a Ballance, at least with Popery in France, was so well approved in the ensuing PARLIAMENT, held in January \*next after, that the several Subsidies of the Temporality, and Clergy, were acknowledged to be the more due unto Her Majesty upon this good Account. The Commons in their Grant called, it, (i) a most provident, and seasonable Enterprize, now taken in hand this Year, being thereto necessarily provoked, &c. So likewise the Prelates and Clergy of the Province of Canterbury, in their Offer of a Subsidy, do profess, " That they did it, among  
 " other Considerations, in regard to  
 " the Charges sustained by Her High-  
 " ness, in procuring, as much as in  
 " her Highness lieth, by all kind of  
 " Godly and Prudent Means, the aba-  
 " ting of all Hostility and Persecu-  
 " tion within the Realm of France,  
 " practised and used against the Pro-  
 " fessors of God's Holy Gospel and Re-  
 " ligion. (k)

\* Jan. 12.  
 1563.

(i) Stat. 5.  
 Eliz. Ch. 27.

(k) Ibid Ch.  
 24.

It might be here observ'd, that had the French Protestants been as true to their own Preservation, as the Queen was to their Assistance, they had been now put in a capacity of saving the King, and Establishing themselves. But they were soon drawn into a separate Peace without the Queen's Consent, and



and that laid a new Foundation for all their following Troubles.

However, this false Step of the *French* Protestants, in trusting to the perfidious Promises of the *Popish* Party, did not discourage the good Queen from giving new Assistance to them in other Cases of Extremity.

In the Year 1568, they were again miserably injured and oppressed; the Edicts for the free Exercise of their Religion were shamefully violated; their Ministers were Silenced and Banished; and much Blood was drawn without any Legal Process. The Queen shew'd a Concern, and Commiseration <sup>(l)</sup> for them, and as many as <sup>(l)</sup> Strype's *Ann. Eliz.* could make their escape into *England*, <sup>p. 519.</sup> were graciously received, and settled according to their own desire.

In the following Year, the Persecution spread into greater Flames, and kindled another Civil War. The Queen interposed for the quiet Enjoyment of their Rights and Liberties, and laboured by Her Ambassador with the *French* King, to grant his Reformed Subjects a Firm Peace and Protection, and did in Her Letters advise him, “ <sup>(m)</sup> Not to in- <sup>(m)</sup> Camden's *Ann. Eliz.* “ cense his good People, by trying <sup>1568.</sup> “ Arbitrary

" Arbitrary and Dangerous Experi-  
 " ments, but rather to beware of  
 " those ill Ministers, who by dri-  
 " ving away his best Subjects, did  
 " but weaken the Power of *France*,  
 " to such a Degree, as to leave it  
 " an easie and ready Prey to those  
 " who were inclined to disturb it.

Such a penetrating Wisdom was  
 in this Royal Princess, that she well  
 knew Persecution would Depopulate  
 a Kingdom, and then *want of Peo-  
 ple would Weaken and Destroy it.*

When she saw her Mediation in-  
 effectual, and found that the Kings  
 of *France* and *Spain*, with the Duke  
 de *Alva*, Governour of the *Nether-  
 lands*, had made a Combination at  
*Bayonne*, to extirpate what they cal-  
 led *Herésie*, from all their Domini-  
 ons, She then resolved to send more  
 Assistance to the Reformed Suffer-  
 ers in *France*; being Counsell'd and  
 Excited to it, by Her Secretary *Ce-  
 cil*, a Man very Cordial to the Pro-  
 testant Interest. The Prince of *Con-  
 de's* Agent was, for that purpose, at  
 the *English* Court, to sollicite for Ad-  
 vice and Aid in the Business of Reli-  
 gion; and succeeded according to his  
 mind.

This

This steady Principle of adhering to the Protestant Interest, was not shaken by any *false Surmizes*, or *artful Objections*: When the *Papists* turn'd it into an invidious Charge, that this was *aiding and abetting Rebels*, the Queen and her Ministers, abhorring all base and treacherous Designs, and openly defending the Legal Rights of every oppress'd People, despis'd the Calumny, and continu'd to maintain Religion and Justice, not only in *France*, but likewise in *Flanders*, and more eminently in *Holland*, *Zealand*, and other Provinces soon after united, who could no longer bear the *Spanish* Yoke, nor hope to shake it off, without the Help of their good Neighbours.

The King of *Spain* try'd all possible Arts to divert the Queen from giving Aid and Protection to his late Subjects; but her Majesty persisted in the noble Resolutions of delivering those Provinces from Popery and Slavery; and at last chose rather to expect a *Spanish* Invasion, than to betray the Protestant Allies. As if this Great Queen could foresee the Interest of Posterity, as perfectly as she understood the Exigencies of her own Time; for if these Provinces had then relaps'd to the Domination of the *Spaniards*, there must have been an End, in an Age or two, both of the Protestant Religion, and of the Ballance of *Europe*; which have been long supported by *England* and *Holland*, under the wonderful Providence of God.

Moreover, this pious Queen held a strict \* *Camden,*  
Correspondence with the two \* *Ann. Eliz.*  
D \* *Northern 1565.*  
Crowns,

Crowns, to carry on the Reformation in these Kingdoms; and she countenanc'd the  
 † *Strype's*, Elector *Palatine*, in forming a League †  
 Ann. Eliz. p. 518. defensive of all the *German* States and Prin-  
 ces of the Protestant Religion. The Refor-  
 mation in *Scotland* ow'd also all its Strength  
 and Success to the good Influences of Queen  
*Elizabeth*, who assisted the zealous Prote-  
 stants in that Kingdom against the *French*  
 and *Papish* Ministry; and she set her Heart  
 so much upon the Protestant Interest in  
*Europe*, that she frequently propos'd a *Ge-*  
*neral League* of all Protestant States and  
 Princes, to unite and exert themselves a-  
 gainst the opposite Powers of *Popery* and  
 arbitrary Rule; whereby *Europe* might  
 have soon flourish'd in *Liberty*, *Peace*, and  
*Happiness*. But the separate Interests were  
 too many, and the *Papish* Arts of dividing,  
 too effectual.

But what the Arms of her Majesty, and  
 her Protestant Allies, could not then ac-  
 complish Abroad, she endeavour'd to make  
 up by her Bounty and Goodness at Home.  
 She left her Ports and Harbours open to  
 all afflicted Strangers, who could no longer  
 enjoy the Comforts of Life in their own  
 Country, and knew not where to seek them,  
 but in her Majesty's Dominions. Great (m)  
 (m) *Strype's*, Numbers therefore of them, from all  
 Ann. Eliz. 1568. Parts, daily fled over hither for the Safe-  
 ty of their Lives, and Liberty of their  
 Consciences, and had hospitable Entertain-  
 ment and Harbour, for God's Sake and the  
 Gospel's, being allow'd to dwell peaceably,  
 and follow their Callings without Mole-  
 station in *Normich*, *Cokehester*, *Sandwich*,  
 Canterbury,



Canterbury, Maidstone, Southampton, London  
and Southwark, and elsewhere.

They flourish'd in these Places of Trade, where they set up the *Woollen Manufactures*, the largest and inexhaustible Spring of our Wealth; and by their Industry and peaceable Behaviour, were a good Example, and a great Advantage to their Neighbours, bearing a constant Fidelity and Affection to the Queen and Government, and expressing it upon all proper Occasions. As when her Majesty, in a Royal Progress, came to visit her City of *Normich* in *August* 1578, among the many Expressions of Love and Joy from her natural-born Subjects, the Strangers paid their utmost Acknowledgments to her in an elegant Speech, and a very noble Present, to testify their Gratitude and Obedience.

These Strangers had Reason to acknowledge the Civility of the Magistrate, and the good Affection of the People toward them, because in many other Places they had suffer'd under popular Discontents and Clamours; especially in *London*, and the outer Parts of it, where they had open'd Shops of Retail, and both sold and liv'd under the common Rates of *English* Tradesmen, who therefore were so much offended with their Loss and Abatement of usual Gains, that they were almost ripe for Tumult and Insurrection. As in the dear Year 1585, this Account is given by a faithful \* Pen. \* The Bishop of *London*, \* *Life of Bishop Aylmer,*  
together with the Lord Mayor, was now *by Mr. Strype,*  
using his Interest in the City, to pacify *8vo. p. 123.*  
a Murmuring and Discontent among the  
Citizens,

Citizens, occasion'd by the great Multi-  
 tude of poor Strangers that fled hither  
 by Reason of the Persecution of Religion  
 in those Parts whence they came. The  
 Tradesmen were apprehensive how injuri-  
 ous they would prove to them, by under-  
 working and under-selling them, and get-  
 ting Part of the Business from them. Of  
 this Dissatisfaction, some good Men at  
 the Court were very sensible; and the  
 Lord Treasurer wrote to Secretary *Wal-*  
*singham* about it, who thereupon procur'd  
 Letters from the Council, to the Lord-  
 Bishop and Lord-Mayor, that they would  
 use all Means to make the Strangers bet-  
 ter lik'd of in *London*. An Account of  
 which *Walsingham* gave to the Treasurer  
 in these Words: *That he was sorry to find,*  
*by his Lordship's Letters, that the Repair of*  
*the poor afflicted Strangers was so greatly grudg'd*  
*at, seeing for their Sakes (for that God had*  
*us'd this Realm as a Sanctuary for them) he*  
*had bestow'd so many extraordinary Blessings*  
*upon us: And that both the Bishop and the*  
*Mayor had receiv'd Letters from the Council-*  
*Board, to use all good Means that might be,*  
*to remove the Dislike of the vulgar Sort. This*  
*Letter was writ November 4. 1585. and*  
*the Bishop, who himself was once an Ex-*  
*ile for Religion, no Question heartily e-*  
*spons'd this Business.*

The successive Arch-bishops of *Canterbu-*  
*ry, Parker, Grindall, and Whitgift,* were all  
 hearty and zealous in receiving and encour-  
 aging the poor Refugees for Religion. Arch-  
 bishop *Parker* wrote a circular Letter to  
 the Bishops of his Province, to have Com-  
 passion

passion on the great Wants of the poor Strangers who had fled over hither for Religion; and good Bishop *Jewell* made his Return to the Arch-bishop of what, for his Part, he was willing to spare for the Use of poor Exiles, dated *May 3. 1568.* And in the next Year, the Arch-bishop obtain'd Letters of Request, in the Queen's Name, That under her Authority and Royal Commendation, there might be a greater *Benevolence* bestow'd upon the poor afflicted Strangers. Arch-bishop *Grindall* was very compassionate and liberal to them; and having been a Sufferer Abroad, he was the more respectful and grateful to Foreigners; not only to Exiles here, but to foreign Churches.

The popular Ferment against Strangers, in and about *London*, was work'd up higher in the Year 1593, when several Libels were scatter'd in the Streets, to incense the People against them. Upon these seditious Motions, the Queen and Council took the most prudent and effectual Measures to protect the poor Strangers, and to prevent any Insurrection; and when this was done, the Government was very ready to hear the Grievances of the *English* Tradesmen; for which Purpose Commissioners were appointed, to whom Petitions and Cases were distinctly presented by most of the Companies in *London*, ' Shewing what Strangers ' broke in upon their Trades, being not yet ' Denizens; and what Denizens took Journey-men, Strangers; and Servants, not ' sworn ot the Queen; and humbly praying, That all Strangers, free Denizens, ' permitted

(n) Carta No-  
tata 3. penes  
D. Car. Baron  
Hallifax.

permitted to use any Trade, may be under the Regulations of the Company of that (n) Trade; and that such Aliens as be not free Denizens, may be wholly restrained from selling and retailing. By all the Informations and Petitions, it does appear, that the Murmurs and Complaints, at this Time, against the Strangers, were not founded on any Pretence that they were a Burden to the Nation, or a Hindrance to our own Poor, or made too great a Consumption of Bread, and other Provisions, or too much increase the Number of People in this Kingdom, or set up Manufactures in Prejudice to English Hands, or any the like general Fears and Jealousies, which by a certain Faction have been made a Subject of Clamour, first against the French, and of late against the Palatine Refugees; but purely and only on Account of our Shop-keepers and Retail Traders, in and near the City, who thought it a Hardship, that Strangers should pretend to equal Privileges with them, by keeping open Shops to Retail small Wares, and by exercising, sometimes, two several Trades, and taking Foreigners to be their Apprentices and Servants, without so much as being made free Denizens; or if free Denizens, without City-Freedom, or being incorporated into any Company; by which intruding and usurping upon them, the said Strangers did seem to take away their English Birth-right, and their City-Franchises.

And therefore in the Session of Parliament 35 Eliz. 1592, 1593, when the Citizens made their Applications to the House

of



of \* Commons, they propos'd nothing but  
 a Bill against Aliens selling, by Way of Retail,  
 any foreign Commodities; and upon the read-  
 ing of it, the House allow'd the Stran-  
 gers to be heard by Council at the Bar.  
 The Pleadings and Speeches on this Occa-  
 sion, are very remarkable. Mr. Moore, of  
 Council for the City, set forth the Incon-  
 veniencies that grew to our Nation and  
 Tradersmen, by suffering Strangers to re-  
 tail. *First*, Because that Strangers Wares  
 are better than ours, which causeth, that  
 our Retailers have no Sale of their Wares.  
 They sell cheaper, though our Wares be  
 as good as theirs: And this is by Reason  
 they have Factors beyond the Seas, that  
 are their Friends and Kinsfolks, and so  
 they save that Charge. He then an-  
 swers an Objection, that it were against  
 Charity, that Strangers fleeing hither for Re-  
 ligion and Relief, should be restrain'd from  
 the Means of getting their Livings. True,  
 (says he) but Charity must be mix'd with  
 Policy; for to give of Charity to our  
 own Beggaring, were but Prodigality.  
 Charity we use; for we allow them all  
 Trades that they have been brought up  
 in; but Retailing is a Thing they were  
 never brought up unto in their own Coun-  
 tries, so no Reason to allow it them  
 here. *Mr. Proude*, who was of Council for the  
 Strangers, is said to have made a particu-  
 lar Answer to the Arguments of Mr.  
 Moore, and then to have offer'd, ' That  
 if the Liberties of the Natives born,  
 might be granted to Strangers, they  
 would

\* Sir Simon  
 d'Ewe's Jour-  
 nal of the  
 House of Com-  
 mons, 35 Eliz.  
 p. 505, 506,  
 &c.

would seek no more; (i. e. not to break  
in upon the Liberties of the City) for  
they desir'd but to trade in all Parts of  
the Realm.

Mr. Hill of *Lincoln's-Inn*, of Council on  
the same Side, argu'd against making a  
Law, that Strangers should not retail: 'For,  
'says he, the Merchants will hereafter re-  
'quire a Law that they may not use Mer-  
'chandizes, and so the Shoe-maker, Tay-  
'lor, and others, that they might not use  
'their Trades; and in denying them one,  
'you take away all. And besides, these  
'Retailers themselves be not Aliens, but far  
'Foreigners, such as have forsaken their  
'own Countries and Liberties, to live here  
'in ours, and Home they dare not resort.

After hearing the Council, the House  
went into a Debate upon the Bill. Sir  
*John Wolley* spoke against it, and said,  
'Such a Restraint upon Strangers would  
'be ill for *London* it self; for the Riches  
'and Renown of the City cometh by en-  
'tertaining of Strangers, and giving Li-  
'berty unto them. *Antwerp* and *Venice*  
'could never have been so rich and fa-  
'mous, but by entertaining of Strangers,  
'and by that Means have gain'd all the  
'Intercourse of the World.

Mr. *Fuller* spoke against Alien Retailers,  
and said, 'The Exclamations of the City  
'are exceeding pitiful, and great against  
'the Strangers; and had not these latter  
'quiet Times in their own Countries, and  
'our Troubles, made many of them retire  
'Home, the Citizens would have been in  
'Uproar against them; the which, if the

Govern-

vernment of the City reprefs not, they will be apt enough to it.

Sir Edward Dymock, ſpeaking for the Strangers, ſaid, ' The Beggary of our Home Retailers comes not by the Strangers retailing, but by our Home Engroffers; ſo that if our Retailers might be at the firſt Hand, they might ſell as good and cheap as the Strangers: But this Bill is thruſt into the Houſe by our Home Engroffers, of Policy, that their begging of our Retailers, might be imputed to the Strangers retailing. The Strangers here purchaſe dear; and beyond the Seas it is lawful for the Strangers, in the Places of the beſt Traffick, to trade in any Thing.

Mr. Finch pleaded for the Strangers with great Tenderneſs, and ſaid, ' We ought not to be uncharitable, though this indeed muſt be the Rule, *None muſt ſo relieve Strangers, as by it to beggar themſelves*. But for their Riches, it groweth chiefly by Parſimony, and where they dwell, I ſee not that the Nation is ſo much griev'd at them, as here in *London*; for they contribute to all *Scots* and *Lots* as we do; though they be a Church by themſelves, their Example is profitable amongſt us; for their Children are no ſooner able to go, but they are taught to ſerve God, and to flee Idleneſs; for the leaſt of them earneth his Meat by his Labour. Our Nation ſure is more bleſſ'd for their Sakes, wherefore, as the Scripture ſays, *Let us not grieve the Soul of the Stranger*. In the Days of Queen *Mary*, when our Cauſe was as theirs is now, *thoſe Countries did allow us*

E

that

‘ that Liberty, which now we seek to deny them.  
 ‘ They are Strangers now, we may be Strangers  
 ‘ hereafter; so let us do as we would be done  
 ‘ unto.

At last the Bill was recommitted, and on Friday the 23d of March, the Debates were resum’d. Mr. Palmer, Burgess for London, deliver’d in the Bill, and signify’d, that the Committee could not agree upon it, and so desir’d it might be consider’d by the House, what was fit, in their Opinions, to be done. Mr. Speaker was ready to put the Question, whether the Bill should be engros’d? But the House thought fit to consider more of it.

† Sir Walter Raleigh. There was a severe Speech made against the poor Strangers, by him † who could not foresee his own Misfortunes, of being first ruin’d in a Voyage to *foreign Parts*, and after his Return, of being hunted to Death by a *foreign Minister*. But the Edge of this Invective was taken off by the Wisdom and Temper of Sir Robert Cecil, afterward Lord-Treasurer, ‘ who confess’d it a  
 ‘ Matter of Charity to relieve Strangers,  
 ‘ and especially such as do not grieve our  
 ‘ Eyes. For this (*said he*) hath brought  
 ‘ great Honour to our Kingdom; for it is ac-  
 ‘ counted the Refuge of distress’d Nations;  
 ‘ for our Arms have been open to them to  
 ‘ cast themselves into our Bosoms: But yet  
 ‘ our Charity unto them must not hinder  
 ‘ or injure our selves. Now, as the Bill is,  
 ‘ it is not sufficient for this Purpose; and  
 ‘ if it be put to a Question, it must either  
 ‘ be dash’d, or put to ingrossing: And for  
 ‘ my own Conscience, if the Question be  
 ‘ now



' now made, I am not resolv'd to give my  
 ' Voice. It were not for the Gravity of the  
 ' House, nor the Credit of the Committees,  
 ' to have it rejected upon the Sudden; and  
 ' as it is now, it is not fit to pass, in my  
 ' Conceit. I see the Citizens themselves  
 ' will be well assenting unto the reforming  
 ' of the same; for Mr. Recorder, Yesterday  
 ' speaking with Zeal for the City, yet  
 ' with good Regard, thought the Bill might  
 ' receive great Moderation. And thereupon  
 ' the House was well pleas'd to stay the  
 ' Bill, and commit it again to the former  
 ' Committee, and on *Tuesday* the 27th of  
 ' *March*, the Bill upon the third Reading,  
 ' pass'd in the House of Commons by a good  
 ' Majority, and yet went no farther before  
 ' the Dissolution of the Parliament; when  
 ' the Strangers here residing were left in Possession  
 ' of all Indulgence, that the Laws of the Kingdom  
 ' did allow, or the Laws of *Hospitality* could bestow upon them.

When the Citizens had fail'd of carrying  
 their Cause against the Strangers in  
 Parliament, the *poorer Sort* of Tradesmen,  
 willing to throw the Reason of their Poverty  
 upon the more thriving Condition of the  
 Foreigners, began again to be riotous,  
 especially in *Southwark*, and outer Parts;  
 but upon a *Presentment of the great Inquest*  
*for the Body of the said Burrough of South-*  
*wark, concerning the outrageous Tumults and*  
*Disorders unjustly committed there upon Thursday*  
*the 12th of June, 1595.* and upon duly  
 punishing the Leaders and chief Offenders,  
 Peace and Order were restor'd and  
 maintain'd.

‘ that Liberty, which now we seek to deny them.  
 ‘ They are Strangers now, we may be Strangers  
 ‘ hereafter; so let us do as we would be done  
 ‘ unto.

At last the Bill was recommitted, and on Friday the 23d of March, the Debates were resum’d. Mr. Palmer, Burgess for London, deliver’d in the Bill, and signify’d, that the Committee could not agree upon it, and so desir’d it might be consider’d by the House, what was fit, in their Opinions, to be done. Mr. Speaker was ready to put the Question, whether the Bill should be engros’d? But the House thought fit to consider more of it.

† Sir Walter Raleigh. There was a severe Speech made against the poor Strangers, by him † who could not foresee his own Misfortunes, of being first ruin’d in a Voyage to foreign Parts, and after his Return, of being hunted to Death by a foreign Minister. But the Edge of this Invective was taken off by the Wisdom and Temper of Sir Robert Cecil, afterward Lord-Treasurer, ‘ who confess’d it a  
 ‘ Matter of Charity to relieve Strangers,  
 ‘ and especially such as do not grieve our  
 ‘ Eyes. For this (*said he*) hath brought  
 ‘ great Honour to our Kingdom; for it is ac-  
 ‘ counted the Refuge of distress’d Nations;  
 ‘ for our Arms have been open to them to  
 ‘ cast themselves into our Bosoms: But yet  
 ‘ our Charity unto them must not hinder  
 ‘ or injure our selves. Now, as the Bill is,  
 ‘ it is not sufficient for this Purpose; and  
 ‘ if it be put to a Question, it must either  
 ‘ be dash’d, or put to ingrossing: And for  
 ‘ my own Conscience, if the Question be  
 ‘ now

' now made, I am not resolv'd to give my  
 ' Voice. It were not for the Gravity of the  
 ' House, nor the Credit of the Committees,  
 ' to have it rejected upon the Sudden; and  
 ' as it is now, it is not fit to pass, in my  
 ' Conceit. I see the Citizens themselves  
 ' will be well assenting unto the reforming  
 ' of the same; for Mr. Recorder, Yesterday  
 ' speaking with Zeal for the City, yet  
 ' with good Regard, thought the Bill might  
 ' receive great Moderation. And thereupon  
 the House was well pleas'd to stay the  
 Bill, and commit it again to the former  
 Committee, and on *Tuesday* the 27th of  
*March*, the Bill upon the third Reading,  
 pass'd in the House of Commons by a good  
 Majority, and yet went no farther before  
 the Dissolution of the Parliament; when  
 the Strangers here residing were left in Possession  
 of all Indulgence, that the Laws of the  
 Kingdom did allow, or the Laws of *Hospitality*  
 could bestow upon them.

When the Citizens had fail'd of carrying  
 their Cause against the Strangers in  
 Parliament, the *poorer Sort* of Tradesmen,  
 willing to throw the Reason of their Poverty  
 upon the more thriving Condition  
 of the Foreigners, began again to be *riotous*,  
 especially in *Southwark*, and outer Parts;  
 but upon a *Presentment of the great Inquest*  
*for the Body of the said Burrough of South-*  
*wark, concerning the outrageous Tumults and*  
*Disorders unjustly committed there upon Thursday*  
*the 12th of June, 1595.* and upon duly  
 punishing the Leaders and chief Offenders,  
 Peace and Order were restor'd and  
 maintain'd.

(p) Stat. 39  
Eliz. Ch. 1.

\* Cap. 2.

† Cap. 3, 4,  
5, 10, and 12.

By these resolute and prudent Measures, the Minds of People were so well compos'd, that in the next *Parliament* we find no Manner of Complaints or Petitions against the *Strangers* settl'd in this Kingdom; but on the contrary, many good Laws were made upon this very Bottom, of increasing the Number of People for the Wealth of the Nation. (p.) One Act against the decaying of Towns and Houses of Husbandry for this Reason express'd in the Preamble, *That a good Part of the Strength of this Realm consisteth in the Number of good and able Subjects.* Another \* *Act for the Maintenance of Husbandry and Tillage, because the Strength and flourishing Estate of this Kingdom hath been always, and is greatly upheld and advanc'd by the Maintenance of the Plough and Tillage, being the Occasion of the Increase and multiplying of People, &c.* Upon the same Foundation some new Laws were now made for the better † Relief of the Poor; and for punishing of Rogues, Vagabonds, and sturdy Beggars; and for erecting of Hospitals, or Abiding and Working Houses for the Poor; and for the Increase of Mariners, and Maintenance of Navigation; and for better settling the Rates of Wages for poor Artificers and Labourers; so far was the Rise and Occasion of our wisest Laws owing at that Time to the Resort of Strangers into this Kingdom!

And her Majesty's merciful Reception of those Protestant Strangers, was again approv'd and commended by her loyal Commons, and made a good Reason of granting her larger Supplies. The Act for the Grant of three entire Subsidies, &c. by the Temporality, doth acknowledge her Clemency and Compassion, by which this Land was become, since her Majesty's most happy Days, a Port and Haven of Refuge for distress'd States and Kingdoms. So likewise the Clergy, in their separate Office of three whole Subsidies, do call to Mind her Majesty's Princely Protection of Truth, and natural Inclination to Mercy. It might be farther observ'd, that amongst the Blessings of the Reign of Queen Elizabeth,



*Elizabeth*, this was esteem'd in the Number of the greatest, That she was able and willing to aid and support all other Protestant States and Kingdoms, and to receive and protect those distress'd Protestant People, who fled to her for Ease and Refuge; and therefore this Royal Virtue of the *Queen* was the Subject of many Tongues and Pens in that Age, as has been already noted, and might be confirm'd by many other Instances.

The *Parallel* between that *glorious benificent Queen*, and our present *victorious and pious Sovereign*, runs, in all Respects, so true and exact, and the Measures pursu'd by their respective Ministers, at least in Relation to the supporting the Protestants Abroad, and relieving and protecting them at Home, are so entirely agreeable, that if *Pythagoras's* Doctrine about *Metempsychoses* were allow'd, one might be apt to think, that the *same Soul* that animated Secretary Cecil, had providentially been transfus'd into Secretary *Sunderland*: And as the Conduct of the *first* will ever be a standing Pattern for all sound *English* Politicians, it may suffice, for the Justification of the latter, that he has exactly follow'd that excellent Model.

But for a farther Illustration of this Matter, and to confirm the Maxim mention'd at the Beginning of this Discourse, *That the Multitude of People, is the Interest of a Nation*, let us hear the Opinion of that able Statesman, as well as great Philosopher, *Sir Francis Bacon*, who in the 5th Year of King *James* the 1st's Reign, upon a Debate in the House of Commons, concerning a general Naturalization of the *Scots*, made the following † Speech.

Mr. Speaker,

‘ **T**O come to the Inconveniencies alledg'd  
‘ on the other Part; the *first* of them is,  
‘ That there may ensue of this Naturalization a  
‘ Surcharge of People upon this Realm of *Eng-*  
‘ *land*, which is suppos'd already to have the  
‘ full Charge and Content; and therefore there  
‘ cannot

† *Works of Sir Francis Bacon, Fol. 167r.*

p. 8.

cannot be an Admission of the adoptive, without a Diminution of the Fortunes and Conditions of those, that are native Subjects of this Realm.

I must have Leave to doubt, Mr. *Speaker*, that this Realm of *England* is not yet peopl'd to the full. For certain it is, that the Territories of *France*, *Italy*, *Flanders*, and some Parts of *Germany*, do, in equal Space of Ground, bear and contain a far greater Quantity of People, if they were muster'd by the Poll. Neither can I see, that this Kingdom is so much inferior unto those foreign Parts in *Fruitfulness*, as it is in *Population*; which makes me conceive we have not our full Charge.

Besides, I do see manifestly among us the Badges and Tokens rather of Scarceness, than of Preis of People, as *drown'd Grounds*, *Commons*, *Waters*, and the like; which is a plain Demonstration, that however there may be an overswelling Throng, and Preis of People here about *London*, which is most in our Eye, yet the *Body of the Kingdom is but thin sown with People*. And whosoever shall compare the Ruins and Decays of ancient Towns in this Realm, with the Erections and Augmentations of new, cannot but judge, that this Realm hath been far better peopl'd in former Times; it may be in the *Heptarchy*, or otherwise; for generally the Rule holdeth, *The smaller State, the greater Population*, pro rata. And whether this be true or no, we need not seek farther, than to call to our Remembrance, how many of us serve here in this Place, for desolate and decay'd Burroughs.

Again, Mr. *Speaker*, whosoever looketh into the Principles of Estates, must hold it, that it is the *Mediterranean* Countries, and not the *Maritime*, which need to fear Surcharge of People; for all Sea Provinces, and specially Islands, have another Element, besides the Earth and Soil, for their Sustainment. For what an infinite Number of People are, and may be sustain'd

' stain'd by Fishing, Carriage by Sea, and Mer-  
 ' chandizing? Wherein I do again discover,  
 ' that we are not at all pinch'd by Multitude of  
 ' People: For if we were, it were not possible  
 ' that we should relinquish and resign such an  
 ' infinite Benefit of Fishing to the *Flemings*, as it  
 ' is well known we do. And therefore I see  
 ' that we have *Wastes by Sea*, as well as by *Land*;  
 ' which still is an infallible Argument, that our  
 ' Industry is not awak'd to seek Maintenance  
 ' by any over great Press or Charge of People.

' And lastly, Mr. Speaker, there was never a-  
 ' ny Kingdom in the Ages of the World, had,  
 ' I think, so fair and happy Means to issue and  
 ' discharge the Multitude of their People, (if it  
 ' were too great) as this Kingdom hath, in Re-  
 ' gard of that desolate and wasted Kingdom of  
 ' *Ireland*; which (being a Country blest'd with  
 ' almost all the Dowries of Nature, as Rivers,  
 ' Havens, Woods, Quarries, good Soil, and  
 ' temperate Climate; and now at last, under  
 ' his Majesty blessed, also with Obedience) doth  
 ' as it were continually call unto us for our Co-  
 ' lonies and Plantations.

' The third Answer, Mr. Speaker, which I  
 ' give, is this; I demand, *What is the worst Ef-*  
 ' *fect which can follow of Surcharge of People?* Look  
 ' into all Stories, and you shall find it none o-  
 ' ther than some honourable War, for Enlarge-  
 ' ment of their Borders, which find themselves  
 ' pent upon foreign Parts: Which Inconveni-  
 ' ence, in a valorous and warlike Nation, I  
 ' know not whether I should term an Inconve-  
 ' nience or no. For the Saying is most true,  
 ' tho' in another Sense, *Omne solum forti Patria.*  
 ' It was spoken indeed of the Patience of an  
 ' exil'd Man; but it is no less true of the Va-  
 ' lour of a Warlike Nation. And certainly,  
 ' Mr. Speaker, I hope I may speak it without  
 ' Offence, that if we did hold our selves wor-  
 ' thy, whensoever just Cause should be given  
 ' either to recover our ancient Rights, or to re-  
 ' venge

\* venge our late Wrongs, or to attain the Honour of our Ancestors, or to enlarge the Patrimony of our Posterity, we could never, in this Manner, forget Considerations of *Amplitude and Greatness*, and fall at Variance about *Profit and Reckonings*.

I hope, *Sir*, you are by this Time fully convinc'd, that the Conduct of the late *Ministry* in encouraging the coming over of the poor *Palatines*, is sufficiently warrant'd by the *Practice and Example* of the best *Reigns*, and the *Maxims and Councils* of our soundest Politicians; yet, for the farther *Justification* of those generous and wise Patriots, who are unjustly aspersed, I shall, in the next Place, take Notice of the vast Advantages that have accru'd to these Kingdoms, from the Encouragement given to the *French Refugees*, to settle among us; and then endeavour to shew, *first*, That considering the great Numbers of Men that are yearly sent Abroad, and die in the Wars, a Recruit of Inhabitants was, at this Juncture, very necessary. *Secondly*, That the *Palatines* that were sent to *New-York*, are well planted, and like to thrive there. And *Thirdly*, That if the same Care had been taken of the rest, instead of being a *Burden*; they would, in a short Time, have prov'd beneficial to this Nation; nothing being more certain, than that our *American Plantations*, the largest Fountain of our *acquir'd Riches*, yield in Proportion to the Number of People. But to ease both you and my self, I shall refer this to another Letter. In the mean Time, I am, &c.

**FINIS.**



do-  
Pa-  
in  
li-  
ut  
n-  
ry  
a-  
ice  
x-  
s;  
e-  
r-  
of  
se  
to  
ad  
ng  
nt  
n-  
y-  
co  
ve  
re  
a  
ve  
e-  
e-  
s,  
c.  
e-  
c)  
.  
.  
.  
.  
.  
.  
.  
.  
.  
.